175*
579
668

of, and all the plantations in some districts were burned. I have heard that there were about 100 [sugar] plantations burned.[152]

When Colonel Smith arrived in Bacolod his troops fought the Babailanes. Some of the engagements between the Americans and the Babailanes were more than mere skirmishes. For example, Smith's troops attacked a Babailane camp near Bobong, western Negros, with the result that they lost 60 of their men while 300 Babailanes and two of the "generals" were killed. The continued lack of law and order in western Negros was one reason why many Bacolod leaders requested a provincial status for the island when William Taft visited them in 1901.

Colonel Smith wrote that after the Tanjay revolt, Negros Oriental was peaceful "if an unsuccessful raid of Tulisanes [Babailanes] on the pueblo of Siaton be excepted."[153] This raid Gadiane vividly describes, furnishing one of the most detailed accounts available of the southern Babailane movement. According to Gadiane these raids occurred during 1898 and 1899 and the Babailanes came from Tolong. They probably originated in western Negros and crossed to Tolong by way of Kabankalan.

175*
726
714

In 1898 the Babailanes marched along the coast of southern Negros with the alleged objective of capturing Dumaguete. Their dress varied. Some wore striped clothing

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[152] Philippine Commission Report, II, 1900, p. 414.

[153] War Department Report, I, 1900, p. 252.

called Biadillo while others dressed in priest-like robes with belts or ropes of a red cloth called Condiman. Every man wore a red and white ribbon across his breast; they carried flags of the same colors. If the Babailanes met Filipinos with their shirts outside their pants they were punished. This habit was considered by the Babailanes a symbol of subservience to the Spaniards. They were armed with spears, bolos, daggers and bows and arrows.

When the Babailanes reached Barrio Mantuyop they encamped and sent two messengers to Siaton to tell the people that they wished to be met at the municipio. Food was ordered to be prepared for them. The people of Siaton, frightened and confused, did as they were told. When the Babailanes approached the poblacion plaza they knelt on the ground, lapping their hands. The people in the poblacion also knelt on the ground until the Babailanes reached the church.

The Babailanes had many amulets. Cadiane writes that they pasted a piece of paper to their forehead as an anting-anting (amulet) to make them invulnerable to bullets. Morris said some had an amulet (design unknown) which did not work if the individual cried out when shot! For the amulet to be effective the person had to remain silent when shot.[154] Anting-antings were common among such bands in the Philippines. Amulets were common before the Spaniards' arrival, with the spread of Catholicism in the Philippines.

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[154]Morris, op. cit., p. 25.